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EDITED BY IDA ELLIS.

— MAY, 1892 —

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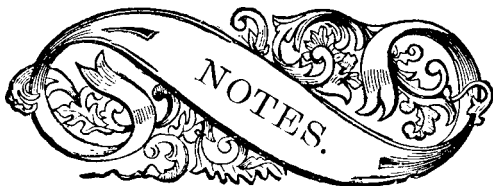
The Official Organ of the Universal Phrenological Society.

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VOL. I

MAY, 1892.

No. 9.



BY VANDULA.

YOUR CHARACTER.—Every annual subscriber to *Know Thyself* is entitled to a 4/- delineation of character from their *handwriting* or *photograph* for 2/6. This includes a chart and self-instructor in phrenology of nearly 100 pages, with advice how to cultivate or restrain the faculties; also advice on marriage, health, and diet, and the occupation best adapted for. Address—Special Offer, *Know Thyself* Office, 115, Taylor Street, Batley, Yorkshire.

* *

OUR GRAPHOLOGIST is also a Psychologist, and I must confess that I am at a loss to understand the true nature of Psychology. Here is a specimen of work done by this remarkable individual. A gentleman sent a letter as follows:—

Dear Graphologist.—Please delineate my character from my handwriting.

Yours truly, X—

Holding the letter in her hand our Graphologist wrote:—"You are a gentleman, tall and fair, grey eyes, slender nose, sharp chin, curly brown hair, heavy moustache, which is darker than your hair; your walk is brisk and springy and you habitually wear a frock coat and tall hat; noted for your fondness for company, desire for parties, and an ardent love of billiards. You are dainty with your food, and are seldom satisfied with what is put before you; very changeable, and always making new friends, losing your old through your domineering spirit." Then came by return of post the following:—

Dear Graphologist.—The description you sent me of myself I have read with much astonishment. Are you a witch, or what? Have you seen me or do you know any of my friends? for I feel sure you must know me, or have heard of me from some source or other, as the description is so remarkably true, every word.

Yours truly, X—

Of course our Graphologist replied in the negative, and added this testimonial to the pile already accumulated.

Send a sample of your handwriting and 1/- to Graphologist, 115, Taylor Street, Batley, for a description of yourself, your abilities and failings.

* *

ABOUT OURSELVES.—The following recent testimonials declaring the remarkable ability of Prof. Albert Ellis and Madam Ida Ellis to delineate character from handwriting or photograph, speak for themselves:—
To Prof. Ellis. 244, Goldhawk Road, London, W., 1st April, 1892.

Dear Sir and Madam.—Your delineations are wonderfully true, perfectly genuine, and marvellously exact.

Yours truly,

P. H. MOBSBY, Editor of the *Monthly Observer*.

36, Haigh Street, Halifax.

Dear Madam.—I am pleased to inform you of the great satisfaction the delineations of characters (sent by you from copies of handwriting) has given to the persons who wrote them. Each of the four parties say that they are quite correct in every sense of the word.

Yours truly, R. LOVELL.

Pitt Street, Manchester.

Dear Madam.—The delineation is quite correct, and I was surprised at the result, for I had my doubts about "Graphology," though I believe in "Phrenology."

Yours truly, J. WILKINSON,

Editor of the *Northern Magazine*.

MAY

in the

Phrenological World.

1	S	
2	M	
3	Tu	
4	W	Mrs. Fowler, M.D.,
5	Th	born, 1823.
6	Fr	
7	S	
8	S	
9	M	
10	Tu	
11	W	F. R. Warren born
12	Th	1856.
13	Fr	
14	S	Dr. Chas. Caldwell
15	S	born, 1772.
16	M	
17	Tu	Meeting of the U.P.S.
18	W	at 7-30 p.m.
19	Th	
20	Fr	J. M. Severn born,
21	S	1860.
22	S	
23	M	
24	Tu	Queen Victoria born,
25	W	1819.
26	Th	Ascension Day
27	Fr	
28	S	
29	S	
30	M	
31	Tu	

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Vandula's Notes—Continued.

77, Talbot St., Batley, 15/2/92.

Dear Mrs. Ellis.—Sometime ago I came to you for a delineation of my character which was very correct. Since then, being a little inquisitive as to what sort of delineation could be given from handwriting, I was wondering whose to send you, when the thought struck me to send my own, which I did; and though you were in perfect ignorance as to whose writing it was, the delineation corresponded exactly with that taken from personal examination. The delineation of my nephew's character is also excellent.

Yours very sincerely, M. M. FEARNSIDES.

Post Office Yard, Blakeney,
East Dereham, Norfolk, April 11th, 1892.

Your delineation of my character duly received, which is as true as if you had known me all your life.

Yours truly, JAMES LYNN.

Springfield Place, Bradford, 16/4/92.

My chart is correct. Thanks for the advice you have given me.

Yours, PATTIE FENTIMAN.

Our fees for delineating character, etc., from handwriting or photograph, are 1/-, 2/-, 3/-, 4/-, and 5/- Address—Prof. Albert Ellis, or Madam Ida Ellis, 115, Taylor St., Batley, Yks

* *

MALTHUSIANISM.—I am a Malthusian, and therefore believe in the distribution of Malthusian literature; though I must confess that there are many phrenologists who follow the leadings of *one* man, and express their disbelief in Malthusian doctrines without giving the subject serious thought; and when I read of the treacherous laws pertaining to the sale of such literature, and hear of those laws being enforced, it prompts me to exclaim. "Give me the storm and tempest of action and thought, rather than the dead calm of ignorance and faith. Banish me from Eden when you will, but first let me eat of the fruit of the tree of knowledge." But the laws are far worse in the United States than in England, and there are quite an army of men in prison for daring to teach the masses their duties in sexual matters. I have always been taught that the immoral actions recorded in the Bible were to *warn* us against such immorality, not to instruct us to "Go and do likewise," and yet *anything* that will give advice on these matters (*even private sealed letters*) is condemned and pronounced non-mailable by the laws of the United States, through the insidious efforts of the bigot Comstock, whose pretended earnestness to prevent vice enables him to act in the most unmanly manner towards those who sell sexual science literature. I merely express my thoughts on this matter as a kind of warning to phrenologists, lest they should fall into disgrace (?) for being in possession of this class of literature, for I should think there are not 20 out of about 300 phrenologists I know who have not either published or habitually sell books giving "Hints to the married," "Advice to young men, etc.," and yet, thank goodness, very few have as yet been prosecuted for selling the same, but it is best to take warning in time. I hear that Prof. Loader, of Newcastle, to whom I made reference in No. 7 of *Know Thyself*, has been favoured with a month's imprisonment for selling the "Wife's Handbook," by Dr. Allbutt, price 6d. We will take the risk and procure this or *any other book* for our readers who are married, on receipt of price and postage.

* *

PROFESSOR DALL, Dp. U.P.S., has recently been presented by Dr. Walford Bodie, the eminent mesmerist, etc., with a massive gold scarf pin and a handsome silver medal, in recognition of his professional services. The medal bears the following inscription:—"Presented by Dr. W. Bodie to D. Dall, U.P.S., Arbroath, as a mark of esteem and admiration for his phrenological abilities. 14th March, 1892."

PROF. DALL has received the following communications from Marlborough House, Pall Mall, S.W., dated 11th and 21st March, 1892, respectively:—"The Comptroller of the Household is desired to acknowledge the receipt of Mr. David Dall's letter of the 7th inst., to the address of the Prince of Wales, forwarding a character sketch of the Queen, etc."—"Sir.—I am desired by H.R.H. the Prince of Wales to thank you for your letter and enclosure. I am, Sir, Your obedient servant, FRANCIS KNOLLYS.

* *

DIPLOMAS.—Phrenologists, and other qualified gentlemen, who wish to secure American diplomas, in either Art, Science, Literature, or Medicine, should apply for full particulars to the Editor, 115, Taylor Street, Batley, Yorkshire.

* *

PROF. J. W. TAYLOR'S popular lectures, which were to have been published this month will not be ready until July or August, owing to the Professor unfortunately poisoning his thumb.

* *

LIBRARY—I beg to acknowledge the receipt of the following new publications:—*Nervous Debility: its causes, consequences, prevention, and cure*, by T. H. Arthur. Price 6d. "*Original and instructive.*"—*Practical Reasons for Disestablishment*. Price 2d. "*Every Churchman should read it.*"—*Secret Vices*, by Fowler Fellows. Price 3d. "*A book for men.*"—*The future of the Liberal party*. Price 2d. "*The author certainly relates stubborn facts which every Conservative should read.*"—*Indigestion: its cause and cure*, by T. H. Arthur. Price 6d. "*Well written and worth 1/-.*"—*The Investigator*, 3d.—*Arbroath Guide*, 1d.—*Medium and Daybreak*.—*Human Nature*, 2½d.—*Hygienic Advertiser*, 1d.—*Lucifer*, 2d.—*North Cumberland Reformer*, 1d.—*Natural Food*, 1d.—*American Phrenological Journal*, 9d.—*Monthly Observer*, 2d.—We will procure any of the above publications for our readers on receipt of price and postage. Address—115, Taylor St., Batley

U. P. S. Notes,

BY THE SECRETARY.

At the monthly general meeting held on Tuesday, April 19th, 1892, Professors T. Timson, Dp. B.P.A., J. Davis, T. H. Arthur, and F. R. Oliver, all members of the B.P.A., were granted the diploma of the Society, after examination; and James Lynn, S. Daniel, and Dr. and Mrs. Bodie were added to the roll of members.

The meeting was made interesting by Mr. Oliver relating how that day whilst travelling on the railway he purposely got into a carriage with some criminals who were being conveyed to prison. After a little talk with the police sergeant, Prof. Oliver proceeded to examine the men's heads, but they all objected to take their hats off, so he made the best of physiognomy and phrenology combined, and told the sergeant in a remarkable manner what the prisoners were most liable to be imprisoned for, and in each case he was right. One old man had Destruct. *very large*, etc., and the Professor remarked that he was no doubt committed for cruelty and violence, which proved to be correct.

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Manchester: John Heywood, Deansgate.
San Francisco Cal.: A. Haddock, 1008, Market Street.
And all the members of the "Universal Phrenological Society,"
(See official Register.)

A Refutation to Dr. Andrew Wilson's Article.

"The Old Phrenology and the New."

BY SIGNOR CRISPI, F.S.Sc., Dp. U.P.S., ETC.

(Continued from Page 75)

DR. WILSON states next that :—*The researches of anatomists also prove that a large brain and high intellectual powers are not necessarily or invariably associated together.*

We will briefly consider this statement. It will not be necessary to quote here the older anatomists spoken of in the various phrenological works such as Vimont, Dr. Hunter, Prof. of Anatomy Glasgow University, Dr. Broussais, the French Physiologist, Dr. Ferrier and a host of others who give testimony that a large anterior lobe is invariably connected with great intellectual capacities. I notice here that Dr. Wilson is not so definite in his statement as he could wish, and my remarks upon the brain as a whole in his previous objection are sufficient answer to this statement. I may briefly state that in whatever case of a large size of any particular portion of brain, there in a corresponding degree will be found the traits of character which the phrenologist declares to be the function of that portion of brain in question. Finally, I will quote Dr. Wilson's favourite experimenter, Dr. Ferrier, upon the point. In his published lecture delivered in the Hulme Town Hall, Manchester, Dec. 1st, 1875, he states, page 121 "So far the facts of experiments and of disease favour the views of the phrenologists, viz., that with the development of the anterior part of the brain there is a corresponding development of the higher intellectual powers." What more definite statement does Dr. Wilson want than this, and why does he not state in a manly straightforward manner what part of the brain he alludes to and not take refuge under the whole brain as a loophole or subterfuge for equivocating.

His next statement worthy of notice is:—"It is only a fair and just expectation that if the brain be a congeries of such organs, the anatomist should be able to see those parts as development has revealed them. * * * The answer is found in the statement that there is not a trace of a single organ such as the phrenologist theoretically maintains is represented in the brain. There is no division into separate parts and portions as the phrenologists chart would lead the observer to suppose.

Allow me to ask, could Dr. Wilson point me out the exact line of demarcation between the motory and the sensory portions of the spinal cord? Because of his inability to do this, he would not deny the fact that there is no such part as one for motion and another for sensation. Although we cannot point out the exact line of demarcation between particular organs it does not say such do not exist. If Dr. Wilson does not know he ought to, that the convolutions are sufficiently different in appearance to enable a skilful anatomist to

detect a convolution of intellect from that of a propensity, or a propensity from a moral sentiment. I can demonstrate this, and the lines on the phrenological bust (excluding the fanciful one by Mr. Fowler) are intended to depict the form of the organ when well developed.

In some phrenological works (Galls) only the centre of the organs are marked and the centre is always the point chosen by the phrenologist in his judgment of development. Does not Dr. Wilson perceive that the very argument he advances (*that the brain is not a plurality of organs*) against Galls system of phrenology, equally militates against his *new phrenology* which he wishes to advocate and in this I presume he alludes to the experiments of Dr. Ferrier which go toward proving the brain a plurality of organs.

Now it is a standard principle in physiology that no part of the human economy ever performs two distinct functions.

Now Dr. Wilson admits that thought springs from the grey matter of the brain, thus tacitly admitting that the brain is the organ of the mind. Now, if it is the organ of the mind does it all act together in originating thought. Judging by analogy we are justified in the opinion expressed in all phrenological works that no part performs two distinct functions. This is the case with the brain. The feeling puffed up with self-esteem is a distinct function to feeling very benevolent, or to feel very benevolent and very combative. Can Dr. Wilson reconcile this anomaly. In regard to the statement that if the brain is an aggregate of organs the anatomist should be able to see them as development has revealed them. This is like the rest of hasty generalisation with which Dr. Wilson has tried to damage phrenology.

Now will Dr. Wilson undertake to say from a sample of nerve tissue whether it belongs to sensation or motion or to even guess at the place the said nerve was cut from? If Dr. Wilson with all his anatomical knowledge is not capable of doing this, then I would be equally justified in condemning his knowledge of anatomy. Dissection alone has never revealed the function of the part, and if it is any edification to Dr. Wilson's readers to know that his article is mostly made up of *old* objections made by others before, and doubtless copied by him, I may state that this last objection is culled from an article by Dr. Barclay, and ably answered by Andrew Coombe in an article contained in the transactions of the Edinburgh Phrenological Society. Dr. Wilson might just have copied the answer as well to which I refer him.

(To be continued in our next.)

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N.B.—Other particulars will be added as occasion requires.



Life and Character Sketch of
T. H. ARTHUR, Dp., M.U.P.S.

BY THE EDITOR.

LIFE SKETCH.

PROFESSOR ARTHUR is 31 years of age, being born on the 21st day of October, 1860. He is the youngest of 13 children, and comes from good parents. His father lived 80 summers, and his mother still enjoys life at 78. On his mother's side Mr. Arthur is connected with the celebrated old Welsh divine, the Rev. David Williams, of Troedyrhiwdalar, who was instrumental in building nine dissenting places of worship in Breconshire. The professor is a single gentleman, and has made for himself a splendid reputation as lecturer and examiner on phrenology, and is a good orator in both the Welsh and English languages. He has been offered the pastorate of several churches, but has always refused them, his *forte* being phrenology, and during the years of his successful pioneering he has been the means of winning thousands of converts to the standard of the only true philosophy of the mind, and he is held in deservedly great esteem by his countrymen with whom he is exceedingly popular.

His portfolio contains testimonials from many Welsh divines, doctors, schoolmasters, etc., as well as highly eulogistic press notices from the most important newspapers of the Principality.

He has written several works on phrenology and hygiene, and in consideration of his remarkable abilities and knowledge of his profession, the Executive Council of the "Universal Phrenological Society" has conferred upon him the diploma of the society.

If you want to help make *Know Thyself* a success, order a copy from each newsagent in your town, and thereby make them feel interested.

Back numbers of *Know Thyself* can be had at any time from the Editor, price *one penny each*, except number 1, which is now scarce, and is priced *two pence*.

You are earnestly invited to become a member of the "Universal Phrenological Society," whether you possess a knowledge of the science or not. Any questions concerning the working of the Society, that are not dealt with in the magazine, will be cheerfully answered by the Secretary to all intending members.

The diploma of the U.P.S. is about 21 in. long, and 17½ in. wide, printed on good stiff paper, suitable for framing.

Smaller Phrenological Societies would do well to affiliate themselves with the U.P.S. Any particulars can be obtained upon application to the Secretary.

Know Thyself can be obtained at half-price in quantities of not less than one dozen.

CHARACTER SKETCH.

Mr. Arthur's head measures 22½ inches in circumference, and he is 5 feet 8 inches in height. The most active organs in his brain are Form, Size, Order, Calculation, Causality, Intuition, Comparison, and Ideality, and he has a marked development of the Mental-Motive Temperament, which gives him great clearness of mind and telling force as a character delineator. He is quick, shrewd, farsighted, and thoroughly wide awake in everything he does, and sees through a person at a first glance, for in him Intuition is a natural talent, as well as a trained habit of the Mind, having developed it from early youth in the commercial sphere of life in which he spent his younger years.

Like most Welshmen he is an eloquent and convincing platform speaker. He marshals his facts in orderly and logical sequence, drives home the nail of conviction and clenches it in the memory of his hearers. He has a literal passion for the study of human nature, and will consequently give practical phrenology and hygiene a leading place in his man-reforming propaganda.

He will make one of the ablest, most painstaking and conscientious exponents of phrenology ever known, for he is a very hard worker, and possesses but scant sympathy for idlers on the worlds broad field of battle; neither has he much regard for dogmatic creeds and other old time formula. He is thoroughly progressive in politics and religion, and is in complete touch and sympathy with the leading thoughts of the best writers, reformers, and scientists of the nineteenth century. He delights to know the why and wherefore of things, and is never at a loss to find ways and means to gain an end.

Wanted phrenological busts of all kinds to lay before the Executive Council of the U.P.S., for their decision as to which is the best and most useful for practical purposes. The one most appropriate will be recommended at all times by the Society.

If you see anything in a newspaper, or any other periodical respecting phrenology or phrenologists, please cut it out and send it to *Know Thyself* Office.

Will our numerous correspondents bear in mind that when they require a reply to their communications by post, they should enclose a stamped addressed envelope.



In our list of books will be found several by the renowned phrenologist and scientist, SIGNOR CRISPI. He has written to the effect that he has none left, and does not intend re-printing for some time; therefore they are very scarce and valuable. As we shall not be able to get our stock

replenished we advise those who wish to obtain his remarkable works to send for them at once, before we have entirely sold out. *Brain, Health, and Nervous Prostration*, 6d.; *Consumption*, 6d.; *Hints to Ladies*, 1/6; *Hints to those about to Marry*, 1/-; *Advice to Young Men*, 1/-. The five books sent post free for 4/6. Address—115, Taylor St., Batley, Yorks

LESSONS IN PHRENOLOGY.

LESSON VII.

NOTE.—These lessons do not profess to deal technically with Phrenology, but are intended for those who desire to learn the first principles of the science.—Ed.

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The Groups.

No. 4.—The Perceptive Group.

THIS group includes the organs of *Language, Form, Size, Weight, Colour, Order, Calculation, Tune, Time, Locality, Individuality* and *Eventuality* which give ability for practical knowledge in general.

THEY ARE LOCATED in the lower portion of the forehead, and when EXCESSIVE the head is full in that part, but when DEFICIENT *vice versa*.

SECTION I.—LANGUAGE.

We mean by *Language*, expression of all mental operation by words written or spoken, by gestures, looks, and actions; communication one with another.

IT IS LOCATED at the back of the eye, on the *supra orbital* plate and throws the eyebrow outward and downward against the bottom eyelid according to the size of the convolution, and has two divisions; the portion nearest the nose giving verbal memory, memory of words and ability to repeat verbatim, and the outer portion gives ability to talk and select appropriate language according to the degree of activity. If you are marked:—

DEGREE 1. DEFICIENT.—You are quite barren in your expressions; cannot find words to express your ideas, and find it almost impossible to learn and remember words: in fact you understand the meaning of very few words, and could not learn languages.

DEGREE 2. SMALL.—You always hesitate in expressing yourself, and feel it a hard task to remember words, or communicate your thoughts and feelings to others. You are a bad grammarian.

DEGREE 3. MODERATE.—It is difficult for you to express what you mean, either by word or action: therefore you deliver speeches in a very awkward manner, but you can write your thoughts better than speak them. Your memory for words is poor.

DEGREE 4. AVERAGE.—You are not eloquent, or in other words you have not a very good delivery, for you use commonplace words in expressing your ideas and feelings. Your memory for words is not extraordinary, therefore you would find learning languages wearisome work.

DEGREE 5. FULL.—You manifest considerable ability in communicating your ideas to others; can express your feelings well and as you have a good memory for words you could learn languages with very little trouble.

DEGREE 6. LARGE.—You are instinctively grammatical, and therefore always use the very word required for the occasion. You know the meaning of words and choose them as by inspiration; in fact, your command of language is so great that you are considered a good writer and speaker. Can easily commit to memory almost anything you read or hear, and can learn language with remarkable facility.

DEGREE 7. EXCESSIVE.—“You become inebriated with the exuberance of your fantastical verbosity and expressions of imagination.” You are a mere talking machine, and astonish all

by allowing yourself to talk for hours about nothing, without giving anyone else a chance to push a word in edgeways.

HOW TO CULTIVATE.—Mingle with good talkers, and talk whenever you have the opportunity. Tell others by word and action what you have heard, seen, and done, as distinct as possible, and use your spare moments in writing sentences. Throw feeling and expression into all you say and do.

HOW TO RESTRAIN.—Speak when you are spoken to and then do not repeat expressions three or four times over. Give your friends a chance to talk sometimes, and never speak when others are talking.

“Put away from thee forwardness of mouth and perverseness of lips”—
Solomon.

SECTION II.—FORM.

We mean by *Form*, perception and memory for forms, shapes, patterns, outlines, faces, features, names and proportion of things in general, etc. It gives ability to observe family resemblances, and aids in spelling and reading, according to the degree of activity.

IT IS LOCATED next to Language and below Individuality on each side of the nose, and is indicated by the width between the eyes. If you are marked:—

DEGREE 1. DEFICIENT.—You are very narrow from eye to eye across the nose, and are therefore destitute of perception and memory for forms, patterns, shapes, names, and faces: so much so that you cannot draw a straight line, or remember the faces of persons you meet daily. You even forget how you look yourself as soon as your face is turned from the mirror.

DEGREE 2. SMALL.—You find it very difficult to remember countenances, outlines, features, and names, and are a poor judge of the proportion of things.

DEGREE 3. MODERATE.—You have not a very distinct conception and memory for faces, forms, features, names, and outlines, and do not judge of the proportion of things very accurately.

DEGREE 4. AVERAGE.—You are a fair judge of the proportion of things in general, but have not an extraordinary conception and memory of forms, faces, outlines, and names.

DEGREE 5. FULL.—You see at a glance whether a thing is plumb in centre, or made in proportion in all its parts, and have a vivid memory for faces, forms, names and outlines. You are a very good reader and speller.

DEGREE 6. LARGE.—You are an excellent reader and spell-er, and possess an accurate conception of shapes, configurations, and outlines. You can recognize persons you have not seen for years, and can draw a circle almost equal to instruments. You never forget faces you have once seen.

DEGREE 7. EXCESSIVE.—You are unduly sensitive to the lack of harmony in shapes, and show an absurd fastidiousness when things are out of proportion. You are very wide between the eyes, and you often see imaginary shapes and persons.

HOW TO CULTIVATE.—Try and learn shorthand, and draw likenesses or profile views of persons at every opportunity. Observe as minutely as possible everything that comes within the range of your vision and try to impress its shape and configuration upon your mind. Study phrenology and other things which involve configuration, such as writing, drawing, painting, etc.

HOW TO RESTRAIN.—Rarely necessary. Never stare rudely, or become irritable at the disproportion of things.

SECTION III.—SIZE.

We mean by *size*, eye measurement, or ability to measure the size, magnitude, bulk, and fitness of things by the eye, according to the degree of activity.

IT IS LOCATED next to Form in the inner corner of the eyebrow, on each side of Individuality. If you are marked:—

DEGREE 1. DEFICIENT.—You cannot remember the size of things or measure the magnitude and bulk of anything by the eye, and you are not at all annoyed by the disproportion in the size of things.

DEGREE 2. SMALL.—You cannot trust your eye to measure the size, magnitude, bulk, or fitness of things, therefore you rely more on instruments. You have a poor memory for size.

DEGREE 3. MODERATE.—You have a vague idea as to the size and proportion of things, but dare not trust your eye to take correct measurement. You are seldom annoyed at the disproportion of the size of things, and you forget their size very quickly.

DEGREE 4. AVERAGE.—You need rules, lines, and compasses to work accurately, although you can measure the size, magnitude, bulk, and fitness of things by the eye very well, but you prefer to use measuring appliances to depend on, having only an ordinary memory for size.

DEGREE 5. FULL.—You love to see harmony of proportion in the size of things, and can measure the size, magnitude, bulk, and fitness of things well by the eye, and you seldom forget their size.

DEGREE 6. LARGE.—You have splendid ability to measure by the eye, the proportion and magnitude of things, and to detect at one glance any inaccuracy in the size. You can also remember the size of things exceedingly well.

DEGREE 7. EXCESSIVE.—You are too easily annoyed and pained by the disproportion in the size of things.

HOW TO CULTIVATE.—Mentally measure everything you see, and then test your judgment by the standard measures, rules, lines, and compasses.

HOW TO RESTRAIN.—Do not allow the disproportion in the size of things to annoy you, but endeavour to put up with inaccuracies.

SECTION IV.—WEIGHT.

We mean by *Weight*, gravity, balance: it gives ability to ride, shoot, climb, etc., according to the degree of activity.

IS LOCATED next to Size, just above the inner part of the eyeball and immediately below Locality, giving an overhanging appearance to the eyebrow when it is large. If you are marked:—

DEGREE 1. DEFICIENT.—You cannot dance but waddle about like a duck. You are clumsy on your feet and quite unable to keep your balance or walk straight. You have no control over your muscular system, and if you want to sea you would always be slipping about, and be sea sick. You are afraid to walk over a river, even on a wide plank were there is no danger, and you cannot look over a precipice without great fear of falling over; neither can you remember the weight of things.

DEGREE 2. SMALL.—You are a poor shot, climber and dancer, and very little things throw you off your balance. You are not very graceful in locomotion, and you often fall, especially in slippery weather, having very little power over your muscular system. You easily become sea sick and are afraid of looking over precipices. You cannot guess or remember the weight of things very well.

DEGREE 3. MODERATE.—You are susceptible to sea sickness and rather timid when looking from great heights. You can walk straight when you pay attention to what you are about, but not otherwise. You are not a good shot climber, or dancer, neither do you possess a good memory for the weight of things.

DEGREE 4. AVERAGE.—You can climb very well, but you prefer assistance. You can ride but do not care to trust yourself on a spirited horse. You walk straight as a rule and dislike clumsiness. You are liable to sea sickness, and are not an extraordinary shot. You can look over a precipice without feeling afraid but you get dizzy, and you can judge and remember the weight of things very well.

DEGREE 5. FULL.—You can climb, shoot, walk, run, dance, and ride with ease, but will not do these things out of place. You have command over your muscular system.

and are graceful in your walk, and general locomotion. You seldom lose your head when looking from a height, easily gain your equilibrium, and are seldom sea sick.

DEGREE 6. LARGE.—You have a remarkable control over your muscular system, for you never slip or fall even in slippery weather, and you can ride a spirited horse with ease. You can climb with wonderful ability, and are a dead shot, even on the wing. You are fearless of looking from great heights into great depths, and are never sea sick. You are a splendid dancer, and can walk over a river on a very narrow plank. You guess and remember the weight of things with remarkable ability.

DEGREE 7. EXCESSIVE.—You are too fond of looking from great heights, and you venture too far in climbing, and riding, to the danger of your body, and you are easily annoyed by uneven balances.

HOW TO CULTIVATE.—Be more venturesome at climbing, walk a fence, ride on horseback, climb hills, skate on rollers, balance yourself on one foot, and a long pole in your hand, and practice other gymnastic exercises of a similar character.

HOW TO RESTRAIN.—Don't play the monkey at climbing so much. Don't try to play Blondin by walking on fences, etc. Avoid dangerous exploits. Look before you leap, and be sure you allow for good foothold. Don't lose your life by merely showing how you can balance yourself.

"Ponder the path of thy feet."—Solomon.

SECTION V.—COLOUR.

We mean by *Colour*, perception and recollection of colours, judgement and delight in matching, also knowing and remembering things by their colour, according to the degree of activity.

IT IS LOCATED next to Weight on the arch of the eyebrow, immediately above the eyeball, and below Time. If you are marked :—

DEGREE 1. DEFICIENT.—You cannot remember or watch colours; in fact you are colour blind.

DEGREE 2. SMALL.—You seldom notice the colour of things, and find it very difficult to remember and match the different shades for colours have no charms for you. In other words you are nearly colour blind.

DEGREE 3. MODERATE.—You find it difficult to remember and match colours. You can distinguish blue from red, but cannot very well distinguish the various shades of each, and you derive no pleasure from looking at colours.

DEGREE 4. AVERAGE.—You can match colours very well but have not an extraordinary memory for them. You can distinguish the shades, but would never be enraptured with them.

DEGREE 5. FULL.—You can easily distinguish the different shades of colour, and love to see a good array. You possess a good memory for colours, and are rather particular about the colour of your attire.

DEGREE 6. LARGE.—You have an excellent memory for colours, and have an ardent love for these things, being sometimes enamoured by their splendour. You always notice the colour of things, can match them from memory, discriminate the many shades with accuracy, and are very particular what colour your clothes are, harmony of colour giving you great pleasure.

DEGREE 7. EXCESSIVE.—You have an excessive passion for colours, and allow them to interfere with your other duties. The colour of objects are always rising before your mind.

HOW TO CULTIVATE.—Observe the colour of things in general, and the shades in particular; try to appreciate their beauties, and revel in their richness.

HOW TO RESTRAIN.—Avoid fastidiousness and gaudiness in your apparel and surroundings, and do not allow your love for colour to take you away from other duties.

SECTION VI.—ORDER.

We mean by *Order*, method, system, neatness arrangement.

IT IS LOCATED on the outer corner of the arch of the eyebrow, between Colour and Calculation, and has two divisions; the portion next to Colour giving neatness, or sense of order, method and arrangement, and the outer portion giving system or preciseness, how to work by rule, and ability to lay out work according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You are a dirty Dick or slovenly Sall, and with you things are in a perpetual confusion. You are slovenly in your dress and habits, and have no system about anything, actually preferring confusion to order.

DEGREE 2. SMALL.—You are naturally untidy in your habits and arrangements, and often leave things just where they were last used. You seldom have a place for anything or put anything in its place, for you do not appreciate order, and it is very difficult for you to find what is wanted.

DEGREE 3. MODERATE.—You are not at all old-maidish, on the other hand you are rather untidy in your habits and arrangement of things in general, for you seldom put things in their proper places.

DEGREE 4. AVERAGE.—You like to have a place for everything, and to see everything in its place, but you would rather others arrange things for you than do so yourself.

DEGREE 5. FULL.—You like to have everything neat and tidy about you, but you are not so old-maidish as to leave undone more important things, for the sake of having order, method, system, neatness, or arrangement.

DEGREE 6. LARGE.—You are very precise and systematic in your undertakings, for you appreciate order, and can always find what you want. You have a place for everything, and put everything in its place, and are greatly annoyed at disorder.

DEGREE 7. EXCESSIVE.—You are more nice than wise in your habits and arrangements, for you are old-maidish, and tormented by the slightest disorder.

HOW TO CULTIVATE.—Have a place for everything, and put everything in its place. Be as neat and tidy as possible, in your person and deportment, and put things where you can find them in the dark. In short, cultivate order, method, system, and arrangement.

HOW TO RESTRAIN.—Don't bother so much about keeping order, for it costs more to keep it than it is worth; be less fastidious in dress and other habits, and don't worry, flurry, and fluster yourself about things, if they are not so systematically arranged as you wish.

(This lesson will be continued in our next.)

Answers to Correspondents.

CORRESPONDENTS who do not find their letters answered in this column should repeat their questions and send a stamped addressed envelope, when they will be replied to by post. Questions are invited on health, diet, education, or anything else relating to human nature. Address—Correspondence Department, *Know Thyself* Office, 115, Taylor Street, Batley, Yorkshire.

A READER.—"How was Dr. Vermont converted to Phrenology?" The celebrated Dr. Vermont was so opposed to phrenology that he spent six years in collecting a large number of skulls, casts, diagrams, etc., amounting to thousands, and at a great cost of time and money, with the object of overturning the Science, but after carefully examining his collection he was positively converted to the doctrine, and became one of their greatest supporters.—E.R.N.

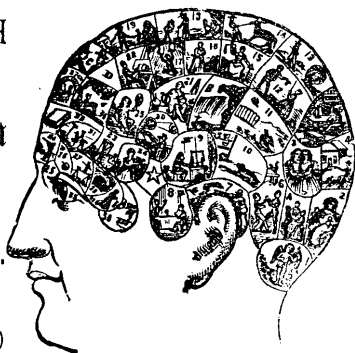
A CHARACTER SKETCH OF Queen Victoria

From Personal
Examination by

Prof. D. Dall, Dp. U.P.S.

June, 1891.

(Never before Published.)



MODEL HEAD.
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THE expression of countenance of the Queen's Most Excellent Majesty is that of simple good nature and intelligence. Her head is rather above the average size for a woman, and broader than the female head is generally. Her head is high in the Coronal, Moral Region, which aids to give strength and stability to her character, and elevation to the tone of her mind.

Conscientiousness and Firmness being remarkably broad and rather high, gives her stability and consistency of character, and moral

courage enough to have distinct opinions and to vindicate them.

Her large Benevolence mellows her whole conduct, and gives her much sympathy and interestedness in the human race, modifying her selfishness so as to render her neighbourly and kind. She values her own judgment, and does not think it necessary to quote the opinions of others to confirm her own. Hope shines brightly, which adds greatly to her happy influence over others, and combined with Spirituality and Veneration, it gives her hope for the future, more confidence in mankind, and a greater belief in the possibility of their improvement and education, than would be the case were these organs weak. She delights in a joke; is easy in her manners; imaginative; fond of the perfect and beautiful; takes broad views of things, and keeps up with the spirit of the age.

The entire Social and Domestic brain is very active. For home and relatives she will prove almost too self-sacrificing, and is in her element when surrounded by children and friends, to whom she manifests an affection and devotion of the purest and most exalted type.

Approbateness is a powerful stimulant to her nature, for it makes her desirous of excelling in her efforts, and accomplishing what she undertakes in the best possible manner.

Her Perceptive faculties are fully developed, Individuality giving her a splendid power of observation and perception of external things, and her large Language a remarkable knowledge of words, and power to express her thoughts and feelings with great facility.

Order is large, which causes her to arrange and systematize her thoughts and ideas. Form and Size are also large, which, combined with Colour and Ideality, make her appreciate and admire paintings, statuary, flowers, and architecture.

Her Gracious Majesty is placed in a very trying position: the two systems—that of Conservatism and that of Reform—but she has the Reflective Group of organs large, which give her good sound thought and judgment, and is quite able to appreciate principles, moral, political, and philosophical, when clearly pointed out to her.

Her mind is powerfully influenced by feelings, and in order to lead her to any course of action, the Moral aspects should be first expounded, and then the consequences or effects, and once her mind is fully made up on any point it will be impossible to drive her from it, for argument, opinion, or motives of any kind will have little influence compared with the determination of her will.

I cannot close this brief outline of one so well-known, so amiable, and about whom so much more might be said, without expressing the conviction that we have now one of England's best sovereigns, and a life whose noble example and high endeavours many of us might follow with lasting benefit.



TO PHRENOLOGISTS, ETC.—Reprints of the above published in pamphlet form can be had of Ellis & Co., 115, Taylor Street, Batley, if ordered before the end of May. Price 4s. per 100. Postage 6d. extra.

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A Chat on Noses	0 2
Hints to those about to Marry	1 0
	5 0

Address: Ellis & Co., 115, Taylor Street, Batley, Yorks.



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ADVERTISEMENTS are inserted in this column at the rate of 1d. for every two words. Three insertions at the price of two. Advertisements for our next issue must reach us not later than the 15th of this month.

Advertisers can have replies sent to us, and forwarded on to them, on payment of 2d. extra for cost of postage, &c. Address—"Know Thyself" Office, 115, Taylor St., Batley, Yorkshire.

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SECOND-HAND BOOKS wanted on Phrenology, Physiognomy, Physiology, and Mesmerism. Address—115, Taylor Street, Batley.

Unclassified and Late Column.

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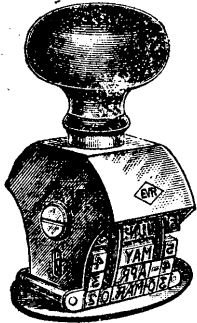
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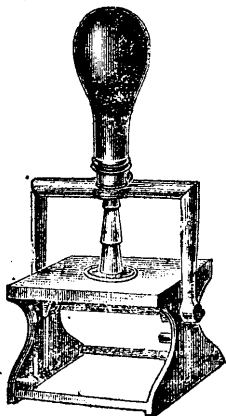


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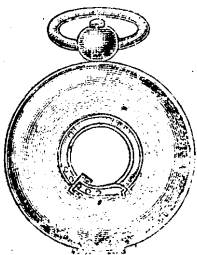


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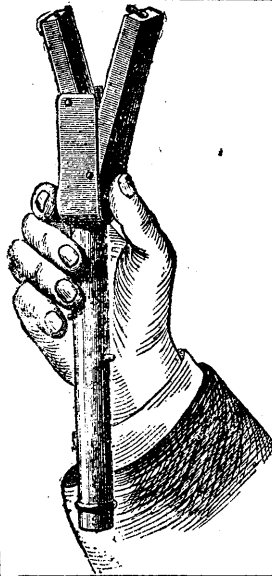
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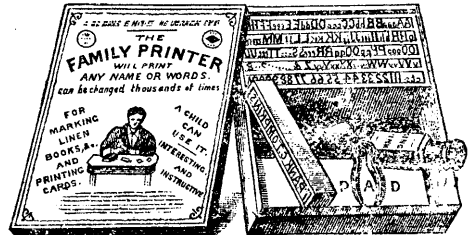
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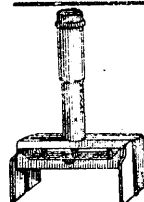


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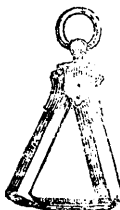
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